

America

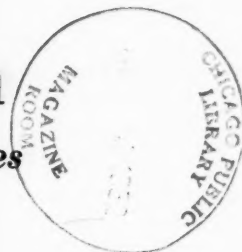
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August 9, 1952
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NATIONAL CATHOLIC WEEKLY REVIEW

Point Four: an American tradition

We still help others to help themselves

ERIC JOHNSTON



The Pope speaks to the Russians

Our Lady's request at Fatima is fulfilled

CHARLES KEENAN

Instruction on Sacred Art

The Church looks forward as well as backward

WILLIAM J. READ, S.J.

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Presidential campaign predictions . . . Peace in steel . . . Korean GI Bill . . . Death of Eva Perón . . . Egypt: Farouk out . . . Iran: Mossadegh in . . . Olympic Games . . . Schuman Plan begins

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PURVEYORS TO THE VATICAN BY APPOINTMENT

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Schuman "community" born

Among all the postwar diplomatic gatherings, few have been so potentially fruitful or significant for the future as the conference of six Western European Foreign Ministers which met at Paris July 23-24. One after another, representatives of France, Italy, West Germany, the Netherlands, Belgium and Luxembourg stepped up and deposited the formal ratifications which signified the birth of the Schuman steel-coal "community." With a minimum of fuss, the Foreign Ministers approved a plan which, if everything goes well, will knock down historic trade barriers and create a single free market embracing 250 million people. For this market the basic steel and coal industries of the six countries—which annually produce 40 million tons of steel and 230 million tons of coal—will compete. They will do so under rules laid down by an *Assembly*—composed of delegations selected by the parliaments of the participating countries—and administered by a *High Authority*. The High Authority has nine members, one of whom will be the chief executive officer. The steel-coal community also has a court, which will adjudicate the disputes that are sure to arise, especially in the early stages of the plan. On one important point—the permanent site of the community institutions—the Foreign Ministers were unable to agree. The Netherlands suggested The Hague; Luxembourg wanted Luxembourg City; the Belgians proposed Liège; the French, hoping in this way to solve the Saar dispute with Germany, suggested that the Saar be internationalized and made autonomous, and Saarbruecken be selected as the headquarters of the community. West Germany sharply dissented, but agreed with France to further discussions of the issue. The ministers promptly chose a temporary site for the Court and High Authority—Luxembourg City—and decreed that on August 10 the Schuman Plan would begin operations. That may well be a historic date in European history.

...Saar solution next step

Advance notices from Bonn and Rome had indicated that Chancellor Adenauer and Premier De Gasperi intended to propose at Paris that the Assembly of the coal-steel community be authorized to draft a charter for a European parliament representing the six nations—what Chancellor Adenauer called a political "roof" for the Schuman Plan and the European Defense Community (EDC). Premier De Gasperi actually did suggest to the ministers that, to speed things up, the Schuman Plan Assembly take over the task originally assigned to the Assembly of the EDC, since that institution was still far from realization. M. Spaak of Belgium was rebuffed by the Consultative Assembly of the Council of Europe when he made the same proposal last May (AM. 6/14). De Gasperi's move proved abortive because, in the absence of a government, Dirk U. Stikker, interim Foreign Minister of the Netherlands, could not commit his country to such a proposal. Discussion therefore

CURRENT COMMENT

centered on M. Schuman's surprise proposition that the Saar be internationalized, and that its capital, Saarbruecken, be made the headquarters of all the supranational institutions now being planned. In the limited time available, a solution of the thorniest outstanding Franco-German difference could not be expected. M. Schuman does not seem to have entertained any such hope. The decision to explore the problem, and the avowed determination of both M. Schuman and Dr. Adenauer to settle it once and for all, encourage the hope that, barring a new surge of nationalistic feeling on either side of the Rhine, the last remaining road-block to Franco-German cooperation will be removed at no far distant date.

The Games at Helsinki

Early forebodings that the Olympic games at Helsinki might degenerate into a side show of the cold war failed to materialize. Despite grinding competition and a fairly close rivalry between Russia and the United States for the "unofficial" team leadership, "incidents" were so rare that they served to highlight the harmony. The Russians piled up an early lead in gymnastics, but were definitely overshadowed in the main part of the show, the track and field events, by their American rivals. None the less they were the first to offer warm-hearted congratulations. Spectators, it is reported, insisted on viewing the games as a contest between East and West, but the athletes themselves seemed more concerned with sports than politics. At first it looked as though a bit of the Iron Curtain had found its way to Helsinki. Russian and satellite athletes were segregated in a little Olympic village of their own, visitors and athletes from other countries were barred and the atmosphere was frosty. No one seems to know just how the thaw set in—a word from Moscow, the wearing off of a natural initial suspicion, or the honest exuberance of young athletes who love the game—but soon the Russians were playing hosts to other competitors. There can be no doubt that the Kremlin made cool calculations on propaganda effects before it decided to venture into Olympic competition, and it would be naive to suppose that a few hand-claps and warm smiles at Helsinki will have much effect on the cold war. Still the spontaneous good will engendered by honest competition among young people of different cultural backgrounds points up

two facts—how important it is for the ideological bosses in Moscow to keep the Iron Curtain intact, and how immeasurably easier our task would be if we had free access to the people behind that curtain.

Egypt: Farouk out

Trailing no discernible clouds of glory, King Farouk of Egypt, accompanied by his wife and seven-months-old son, boarded the royal yacht at Cairo on July 26 and sailed off to exile in Italy. Three days before, Maj. Gen. Mohammed Naguib Bey had in a sudden coup proclaimed himself Commander-in-Chief of the armed forces, a post constitutionally the prerogative of the King. He had compelled Farouk to dismiss Premier Hilaly Pasha, whom the King had appointed twenty-four hours earlier, and to replace him with Aly Maher Pasha. Both men had held the Premiership before in one move or another of the political shell game King Farouk had been playing for many months. The King was trying to negotiate a settlement with the British on two points: evacuation of British troops from the Suez Canal Zone, and recognition of Egypt's asserted sovereignty over the Sudan. He tried to use the fanatically nationalist Wafd party, the strongest in the Parliament, but it got out of hand. After the riots in Cairo, he dissolved the Parliament on March 24 and postponed elections indefinitely on April 12. He talked of putting an end to political corruption and the profiteering in military supplies among his palace aides, but never gave his premiers enough power to be effective. Little was done for the impoverished masses of the people. When the army turned against him in disgust at the military corruption, he knew the game was up. A new chapter begins in Egypt. General Naguib has begun to move swiftly toward a purge of the corrupt and inefficient. The Wafd leaders are gathering to take counsel about the situation. The General, besides the housecleaning, has a twofold job on his hands: the restoration of constitutional order and the rehabilitation of the nation's economy.

Iran: Mossadegh in

Premier Mohammed Mossadegh of Iran, after his spectacular comeback of July 22, reported here last week, is consolidating his position. He has secured one of the two major demands whose refusal by the

Shah led to his resignation on July 17: he is now Minister of War in his own Cabinet. The other—dictatorial powers for six months to put through the stiff program of reform and economy that the bankrupt nation sorely needs—he will probably get also. The Government's biggest headache, the dispute with Britain over the nationalization of oil, is now, he said on July 25, easier of solution. (A story filed from the Netherlands July 27 by Daniel Schorr of the New York Times saying that Iran's Foreign Minister, Hussein Navab, had told him Iran was willing to submit the dispute to the World Court at The Hague, was denied by Mr. Navab next day. It had been based on a misunderstanding, he declared. A "misunderstanding . . . of major proportions," replied the Times correspondent.) Mossadegh's July 22 victory before the World Court, which decided it had no compulsory jurisdiction over the oil suit brought by Britain, does at least offer some basis for reopening negotiations on a face-saving basis. Until the oil dispute is settled, Iran will continue to suffer a staggering loss of revenues from its oil fields. Dr. Mossadegh has now the problem of restoring public respect for the army and police, who were attacked by his Nationalist supporters in the rioting that led to his reinstatement.

. . . another job

He also has another problem, that of keeping the Communists out of the Government. That undertaking will tax all the ingenuity of this wily politician. Dominant among the forces behind Mossadegh's return to power were Moslem fanatics headed by a certain Mullah Kashani. It is now known that this gentleman welcomed Communist participation in the rioting which forced the powerless Shah to bow to Mossadegh. If Kashani maintains this alliance, the new Premier may find it difficult to keep the Communists, disguised as the Tudeh party, from worming their way into his Government. The wave of anti-Americanism now sweeping Teheran may indicate that already the Communists have gotten out of hand.

Argentina's First Lady passes

The death of Eva Perón on July 26 plunged Argentina into unprecedented national mourning. As crowds estimated at close to a million persons milled about the Ministry Building in Buenos Aires in a frantic effort to pay their last respects, some died and others were maimed in the crush. To the outsider, these symptoms of hysteria emphasize the tremendous hold of the First Lady over the minds and hearts of thousands of Argentinians. Since she became gravely ill last October, everything she did has been colored with the hue of martyrdom by her faithful followers. By her magnificent dramatics in the refusal of the Vice Presidency and in the campaign she waged from her hospital bed for her husband's reelection, she played on the susceptible emotions of the *descamisados* (the "shirtless ones"). In their estimate she has sacrificed her life for her husband and his cause. Now the

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apotheosis is complete. The "Lady of Hope" is to be enshrined in a great tomb in the Plaza de Mayo, and the anniversary of her death will be a national holiday. The effort by which she captured her tremendous following was made in the short space of ten years, during which she became the symbol of charity and justice in Argentina. Her multi-million-dollar Social Aid Foundation has become a monopoly of charity in the country. It receives a share of taxes, workers' salaries, donations from private industry, and operates a chain of grocery stores. She extended her influence through her newspaper, *Democracia*, her audiences in the Ministry of Labor and her book, *The Purpose of My Life*, which has been made compulsory reading in the schools. Her enemies have tried to discredit her with charges of accumulating great wealth, of political ambition, and of ruthless attacks on her rivals. Obviously they have failed, and now in death she has achieved her greatest triumph. How deserved the triumph is, history will judge.

Korean vets get a bill

On Independence Day a sweltering Congress, working overtime, gave the final nod to the new GI Bill of Rights for Korean veterans. The word *veteran* was sedulously avoided (the Korean situation is a "police action," not a war) but the new legislation is the counterpart of the World War II provision for retiring servicemen. In terms of the new bill an eligible veteran is anyone who has been on active duty in the Army, Navy, Air Force, Marine Corps or Coast Guard after June 27, 1950, who has served a minimum of 90 days and has received honorable discharge. During the past two years many fringe benefits have already been accorded the Korean GI in piecemeal legislation—free hospitalization for example, and, under certain circumstances, free medical and dental care—but the new bill extends the benefits to such important items as educational assistance, including grants and scholarships; mustering-out pay ranging from \$100 to \$300; limited unemployment insurance, with benefits up to \$26 a week for a maximum of 26 weeks; loan guarantees and subsidized on-the-job vocational training. In educational opportunities, the Korean GI will not be far behind his World War II brother, but the new law attempts to make it more difficult for the chiselers and gougers to batten on the public exchequer. There will be no benefits for courses in personality development or bartending. The Veterans Administration is given wide powers to deal with schools that try to milk the Government and swindle the GI. Power to crack down on loan sharks and unscrupulous contractors is also granted to the VA in an attempt to head off some of the abuses that occurred under the first GI bill.

Reanimating the Chaplains Association

Following frank if not brutal criticisms of their own ineffectiveness, delegates to the annual convention of the Military Chaplains Association, held a

fortnight ago at Fort Slocum, near New York City, discussed plans for a new program, with the accent on action. The members of the Association, which comprises present and former military and naval chaplains of all denominations, heard Chaplain (Monsignor) Joseph R. Koch, commandant of the Chaplain School at Fort Slocum, describe the group as a "mythical organization" and call for a truly national and effective body. He insisted, first of all, on the need to organize active local units. After that he would have the organization undertake some major project, such as providing food and clothing to needy children in the Philippines and the Far East. These youngsters, he said, would eventually be the bulwark of democracy in the Far East. Outgoing president Dr. Daniel A. Poling of Philadelphia presented a ten-point program for a stronger and broader Association. This would include opening associate memberships to civilian clergymen and laymen interested in bringing religion to the armed services, and the creation of women's auxiliaries. The newly-elected president is Dr. Henry Darlington of New York.

Senator Brien McMahon, R.I.P.

The death of Senator Brien McMahon (D., Conn.) on July 28 at the early age of 48 was a national tragedy. As chairman of the Joint Congressional Committee on Atomic Energy since its inception in 1948, he had acquired a knowledge of atomic energy in all its aspects—scientific, industrial, military, moral, social and political—possessed by no other American. Out of that rounded knowledge he had fashioned an atomic program for the United States and for the world which he preached with earnest eloquence. Insisting that the atomic armament race is the top-priority problem of our day, he introduced, with ten colleagues, a Senate Concurrent Resolution (47) recommending that the 1951 UN Assembly drop all other business and "devote itself to the single purpose of stopping the armaments race." It struck us as another of the ironies of history that, on the very day of the Senator's death, the N. Y. *Journal-American* should begin a series of articles purporting to prove that Russia is now ready to test a hydrogen bomb. We were reminded that the Senator's resolution of a year ago began as follows:

Whereas the peoples of the earth are plunged, against their will, in an accelerating armaments race that involves atomic bombs, biological and chemical agents, and conventional weapons; and

Whereas the prospect of the hydrogen bomb propels the peoples of the earth into danger above and beyond anything heretofore conceived by man; and

Whereas, in history, armaments races have always led to war . . .

The Editors offer this conclusion in tribute to their prophetic friend: Be it therefore resolved that the United States launch at long last that "great moral crusade for peace and freedom" to which Senator Brien McMahon gave his dedicated life.

WASHINGTON FRONT

Washington—Some of the assets, some of the liabilities of Democrat Stevenson and Republican Eisenhower as a Presidential campaign approaches:

Governor Stevenson. He represents what is now the majority party. He starts out with a good share of the South's 120 or so electoral votes in his pocket—for the indications are that with a compromise civil-rights platform plank and with Alabama Senator John Sparkman as his running mate, he will hold much of Dixie in its traditional Democratic path. But there is no doubt the Republicans will make their stoutest bid for Southern support in many years.

Adlai Stevenson is a literate and perceptive man whose first two speeches—reflecting scholarship, spirituality, humility, and graced with poignancy and lilt—promise a different kind of political address to the American people. He approaches government problems with the authority of a man who has directed the affairs of one of the largest States and who also has served at the national level. He is not committed deeply to politicians.

Mr. Stevenson recognizes that he carries some of the liabilities of a party twenty years in power. He knows the argument for change is strong. He knows the corruption in the Truman Administration will be used against him. It will take some doing to make the case that a Democrat, even new and determined, can clean out the Government as well as a man of the opposition party can. Mr. Stevenson will have to rely in part for election on men who have position in Washington and who will wish to protect it.

General Eisenhower. As a man and a name, he is vastly better known than Adlai Stevenson. He comes to his candidacy at a time when the Administration party has accumulated the inevitable handicaps of a long tenure of power. He could be the beneficiary of that determination to change parties which occurs every so often in American politics without much regard to men or issues. He has a background in our relations with the rest of the world which is hard to match. He has unquestionably wide popular support as shown in Presidential primaries despite his absence from this country. He is that political rarity—a Republican who has some support in the South and might carry several States there.

In the art of constructing or delivering a speech, General Eisenhower has shown no such talent as his opponent manifested in the Chicago Democratic convention. He has a major task ahead of him in learning the issues—in learning to be sure-footed, for example, when treading such intricate areas as labor and agriculture. And he will have trouble in trying to surmount some parts of the record of the Republicans in Congress.

CHARLES LUCEY

UNDERSCORINGS

The Film Information Service inaugurated June 1 by the National Council of Catholic Men already numbers over 400 individual, group or organization members. Its function is to review and catalog all 16-mm religious films suitable for Catholic use in parishes and schools or on television. The service has been welcomed by TV station managers, film distributors, pastors, teachers and others. It publishes a monthly bulletin, *Close-Up* (9756 Wilshire Blvd., Beverly Hills, Calif.).

► Workshops on topics in the fields of education, social service, literature and motion pictures will be a feature of the 19th convention of the International Federation of Catholic Alumnae, to be held at the Waldorf-Astoria, New York, Aug. 19-22. Theme of the convention will be "The Apostolate of Catholic Alumnae." (Address Convention Chairman, 22 East 38th Street, New York 16.)

► A "Letters to Africa" project will be launched at the 15th national convention of the Catholic Students' Mission Crusade, opening at the University of Notre Dame, Aug. 21. Exchange of letters between American and African high-school and college students will be proposed as a means to mutual understanding and assistance. Two colleges in the Gold Coast and one in British West Africa have offered to take part.

► The National Catholic Camping Association, formed October 15, 1951, has just issued its first *Directory of Catholic Camps*. Objects of the Association are: to promote Catholic Action through camping; to encourage adequate camping standards; to promote and publicize member camps; to act as a liaison group with governmental agencies; to emphasize the need of Catholic camping as part of an integrated Catholic Youth program. National director is Msgr. Joseph E. Schieder, 1312 Massachusetts Ave. N.W., Washington 5, D. C.

► A community center for Puerto Ricans has been opened in Youngstown, Ohio, by the National Catholic Community Service, reports NC News Service for July 24. It will offer social, educational and religious activities for the 2,000 Puerto Ricans who have come into the area during the past year to work in defense industries. The United Community Defense Services of Youngstown will supply funds for the center. The local St. Vincent de Paul Society is giving it room space. One purpose of the center is to help Puerto Ricans to adjust themselves to the manners and customs of the community.

► A plastic card containing the prayers before and after Holy Communion has been designed for the convenience of the sick by Rev. Thomas Sullivan, C.S.V., of St. Luke's Hospital, Aberdeen, S. D. They are available from the hospital at 20¢ each. C. K.

Our campaign predictions

We have sensational news for our readers. Neither the General nor the Governor can win the Presidency. We reluctantly reached this conclusion after studying the soothsayers of press, radio and television, and interviewing people who had themselves attended the conventions and others who had talked to people who had. What did they think of Adlai's chances, what of Ike's? The pros and cons canceled each other out. We could only conclude that the Presidential campaign will end in a dead heat, a stand-off, a stalemate.

This dismaying dénouement will result from the fact that each candidate will be carrying three embarrassing burdens—his running-mate, his platform and his party. One or other will prevent both of them from winning the support of those large voting blocs a candidate must capture in order to win next November. Sample situations are given below.

1. *Independent bloc.* Because the Republican party is the minority party, General Eisenhower needs millions of independent votes. But the independents don't like Nixon. They think he is garrulous, gauche and a junior McCarthy. As co-author of the Mundt-Nixon bill, he is the grandfather of the McCarran anti-sedition bill, which is anathema to the independents. Neither can Stevenson win the independents. They suspect that he owes his nomination to a deal between Jake Arvey and the anti-Kefauver bosses. And they are independents precisely because they are allergic to bossism.

2. *Labor bloc.* General Eisenhower can't expect labor support because he does not advocate repeal of the Taft-Hartley law. But then labor doesn't like Nixon. It is said he took an active part in framing the Taft-Hartley law. But then labor doesn't like Sparkman either. He is said to have a record of anti-labor votes going back to the Wage-Hour Law of 1938. Labor can't like Mr. Sparkman. It's not too madly for Adlai either. He favors modification, rather than outright repeal, of Taft-Hartley.

3. *Negro bloc.* This has been called the most predictable of all the blocs. The prediction we hear is that the Negroes will vote for neither Ike nor Adlai. The Republican platform weaseled on FEPC, and wasn't General Eisenhower responsible for segregation in the Army? On the other hand, the Democratic civil rights plank was little better, and then, of course, there is Mr. Sparkman of Alabama. As a Representative, he refused to sign a petition to bring the FEPC bill to the floor of the House, and as a Senator voted against FEPC and for Senator Russell's bill for segregation in the Army. So the Negro voter has no place to go on Election Day.

4. *Nationality blocs.* Potentially as powerful as labor, these groups, with a total voting strength of nearly 15 million, are mad at both parties. The Republican platform ignored the two issues which most deeply concern them, liberalization of the immigra-

EDITORIALS

tion laws and ratification of the Genocide Convention. The Democratic platform did mention genocide, though it carefully avoided the term "ratification." It also promised indeterminate action on the iniquitous McCarran immigration law. But the nationality groups point out that it was the Democratic Administration that kept the Genocide Convention from the floor of the Senate during the past session, and that twenty Democrats helped to override the President's veto of the McCarran bill. Actions speak louder than platforms. Inaction next November will register their protest.

5. *Farm bloc.* Since both presidential candidates come from the heart of the farm belt, it is safe to suppose that the farm vote will be split evenly.

The logical conclusion from the foregoing analysis seems to be that, after the smallest vote in modern times, the Presidential election contest will end in a draw, and that our next President will be chosen by the House of Representatives.

(The moral: don't take the insiders and the press pundits too seriously.)

For India: why we rearm

One of the stumbling blocks to mutual comprehension between this country and the young Republic of India is our military policy. Strongly imbued with the doctrine of nonviolence, and suffering from the recollection of centuries of imperialist exploitation, India professes to be shocked by the announced aim of this country to rebuild the armed strength of the free world. On the other hand, she herself has mystified and irritated many in America by appearing to condone the wanton Soviet-inspired aggression against the Republic of Korea, and by her tendency generally to bracket whatever this country does under the heading of imperialism, whether of a new or the old variety.

An American Ambassador to such a country as India, in its present mood, has a mission that is as clear-cut as it is difficult. To a hypersensitive and not too well-informed public, he must explain his nation's viewpoint on the delicate subject of war and peace and show how reasonable it is. How Ambassador Chester Bowles has been trying to do this since he became our representative at New Delhi was illustrated last week in an article appearing in a special "United States" issue of the Bombay *Free Press Journal*, a newspaper reckoned among the frequent critics of the United States.

Though the Ambassador expressed his confidence that India and America can together form a potent force for peace in the world, he made no apologies for the U. S. rearmament program, or for its mobilizing of Western Europe's strategic resources. One condition of peace, he pointed out, is a fair equilibrium of forces. "Peace cannot be achieved," he wrote, "where one side holds an overwhelming balance of military power." It was India's distaste for violence and her geographical protection from easy military invasion that have, Mr. Bowles tactfully suggested, made her underestimate "the dangers of a vast military striking force held in the hands of one imperialist Power."

The Ambassador could have referred to another country not comfortably placed, as India is, but in the very center of potential strategic events, where serious-minded men have reluctantly conceded the necessity of armed strength. "A neutrality defended by no one and based solely on paper agreements can satisfy only those who are, politically, children," wrote Rev. Max Pribilla, veteran staff member of the Jesuit-edited *Stimmen der Zeit* of Munich, in the May issue of that well-known publication. (This article will be reprinted in the September *Catholic Mind*.) Father Pribilla has no illusions about the dangers of rearmament, and he respects the scruples of those German Catholics and Protestants who oppose it. But in his judgment the rearmament of Western Europe, however regrettable from so many angles, is a necessity for which there is no substitute.

When judging America's military policy Indians might do well to put themselves in the position of a country situated, like Germany, in the path of easy conquest. We are certain that among our many friends in India, including former students in American colleges, Ambassador Bowles' message will be received sympathetically. In such wise have American audiences received the lectures which the Indian Ambassador to the United States, R. B. Sen, has been making recently in this country.

Peace over steel

Regarding the longest steel strike in history, which ended officially July 25 after dragging on for 54 days, nothing was more extraordinary than the appearance of Benjamin Fairless, President of U. S. Steel, before the 175-member Wage Policy Committee of the United Steelworkers of America. The committee had assembled in Pittsburgh on the 25th to pass judgment on the agreement which Mr. Fairless and Philip Murray, head of the Steelworkers, had initialed the day before at a White House meeting demanded by President Truman. It had just voted to accept the terms—a wage increase of 16 cents an hour, retroactive to March 1, higher shift differentials, paid holidays and other "fringe" benefits that added up to 5.4 cents an hour more, and a modified union shop. Then it was, the business being completed, that Mr. Murray presented to his followers the man whom they blamed

most for the "conspiracy" which had forced them into a long and costly strike. He presented him as an industrialist with a "wholesome and very sincere desire" to promote good relations between the union and his company.

On Mr. Murray's part it was a risky gesture. For Mr. Fairless, it took an act of courage beyond the ordinary call of duty. Generally the wounds of industrial warfare cannot be so quickly and dramatically healed. For a few minutes after Mr. Murray's generous introduction, the mood of the meeting was on the glacial side. Fortunately, Mr. Fairless was able to rise to the occasion. Speaking without notes, he talked to the men in a simple, human way. An attempt at humor drew chuckles from some of the labor leaders. The ice began to thaw. Mr. Fairless hailed Mr. Murray as a "great leader, an honest man and a great American," and turning to him presented a gift. It was a box of cigars. "You finally got something without arguing, Phil," shouted a unionist. His fellows laughed and applauded, and tension disappeared.

Mr. Fairless went on to picture a desire for better labor-management relations. He hoped that the strike would not leave a residue of bitterness, said that it had been due to "a series of mistakes by all of us," noted the absence of violence and the concern of the men for the well-being of the mills even as they left them to go on strike. He agreed with Mr. Murray that there must be a better way of dealing with their problems than "slugging it out." The common interests of labor and management were so great that they ought to be able to get along harmoniously. That was the message, he said, that he and Mr. Murray had agreed to carry throughout the U. S. Steel empire. Mr. Fairless was referring to the joint lecture tour which they agreed at the White House to undertake.

There was warm applause when Mr. Murray shook hands with Mr. Fairless and congratulated him. "We cannot get along without one another," he agreed. "That is basic and fundamental." And the union head pledged himself to work for a new relationship based on "more faith in one another."

Naturally this Review applauds such sentiments of good will. They reflect the philosophy of industrial relations which the Papacy has been fostering since the days of Leo XIII. They are reflections of the doctrine we expound from week to week in these pages. Accordingly, though our fingers may be crossed, we shall say nothing to disturb the new irenicism. We pass over in silence the question of whose mistakes caused and prolonged the walkout. We overlook what Economic Stabilizer Roger L. Putnam said on granting the industry an increase of \$5.20 a ton. We make no note of the tendentious statement issued by the "Big Six" steel companies even as Mr. Fairless went bearing an olive branch to the Wage Policy Committee. We only hope and pray that for the steel industry an era of good will is really dawning, that it will last for years and years and be contagious. Anything short of that threatens this country with disaster.

Point Four: an American tradition

Eric Johnston

IN WASHINGTON RECENTLY, I have heard several people close to the President remark that Mr. Truman believes the Point Four program of American aid to underdeveloped countries will prove, in the perspective of history, to be one of the great landmarks of his Administration.

I think it entirely likely that the President feels that way. Certainly in my own talks with him about Point Four policy, he has shown the keenest interest in the progress of the "bold new program" he projected in his inaugural address in 1949.

And it is also entirely likely, in my opinion, that he is right about the historical view of Point Four. Along with many other people who have watched the idea grow into a strong arm of our foreign policy, I have the feeling that this program, in the revealing light of hindsight, will turn out to be even more significant than it promises to be as we look ahead.

For Point Four is a program with a character and quality peculiarly its own. It seems to me to embody, in a plan of national action, the fundamental moral concept of responsibility for the welfare of our fellow-men. Here in America, by dint of sweat and imagination, courage and skill, we have built our country into a colossus of material wealth among the nations of the modern world. In terms of basic moral considerations this wealth imposes upon us a heavy burden of spiritual obligation. Our collective responsibility in the brotherhood of nations is about the same as our individual responsibilities in the brotherhood of man. And Point Four, it seems to me, is substantial evidence that we, as a nation, have recognized the moral responsibility that goes along with our emergence as the richest and most powerful of the nations of the world today.

Point Four partakes also of homely values that we Americans understand and fully appreciate, because the same values have played an important part in our own phenomenal development. It brings into play on a world scale the same spirit of practical helpfulness and neighborly good will which saw our pioneer forbears through the rugged early decades of our national life and helped us build the structure of our present-day society. If ever there was a program that could be called typically American, I think that program is Point Four.

These same values have been present, of course, in most of our international actions since the United States assumed, perforce, its present position of world leadership. Since the war, our whole attitude toward the rest of the world has reflected our willingness to

Mr. Johnston has had a long and distinguished career in industry. After serving four terms (1942-46) as president of the U. S. Chamber of Commerce, he became president of the Motion Picture Association. He was the first director of the Office of Economic Stabilization and in 1952 was designated by President Truman chairman of the International Development Advisory Board.

use our wealth and power to help create a free and better world. But in the Point Four program, based as it is on the simple and practical idea of helping other people to help themselves, the reflection of traditional American spirit and fundamental moral values is perhaps more vivid than in any other phase of our international program.

Actually, of course, there is nothing new about the Point Four idea. The sharing of knowledge and skill has been part and parcel of our own national development, as our systems of universal free education, our trade and vocational schools, our agriculture extension services and our land-grant colleges bear witness. Nor have we kept our knowledge at home. On the contrary, our great missionary societies have always taken not only religious doctrine but practical know-how in medicine, farming, teaching and household arts to the far corners of the earth. The same idea of promoting progress through enlightenment has been manifest in the foreign work of the great American foundations like the Near East Foundation and the Rockefeller Foundation. And American business, for fifty years or more, has been exporting not only capital, but industrial skill and technical knowledge to countries around the globe.

What, then, did President Truman mean when he introduced Point Four as a "bold new program?"

He meant just this: for the first time the American will to share our technical progress has become an integral part of our foreign policy. Deliberately, henceforth, we are going to use what we have learned in the building of America to help in the building of a world community of free peoples and independent nations living together in mutual confidence and peace.

Some say this conception of what the world can be is just an idealistic dream. The same thing was said about the conception of a nation advanced by certain eighteenth-century American "colonists" who talked about a federal union and freedom and equality of opportunity. Their dream has worked out; the nation they dreamed of has become great and powerful—because they and the succeeding generations of Americans were practical, hard-headed people who could do as well as dream.

In our present role of world leadership, we, too, must be practical. It seems perfectly evident that our desire for peace and stability in a world of free nations cannot be achieved so long as there are vast areas where eight out of ten people are always hungry, seven out of ten are always ill, and about the same proportion can neither read nor write. Yet these are

the plain facts about most of the countries toward which Point Four is aimed. So the program takes the practical approach. It seeks to take care of first things first—to show a man how to raise enough food to feed his family, to demonstrate good health practices, to improve basic education.

Today, as a result, there are many thousands of people for whom American technical cooperation has already meant an improvement in their lives. In Liberia, for example, there are farmers who have been shown how to grow rice in moist bottom lands so that they and their families need not have a period of hunger every year. In Brazil, in the Rio Doce Valley, there are mothers who have discovered that with safe drinking water their babies do not sicken and die. In Peru, Indians of the Altiplano have seen a young Peruvian instructor, under the supervision of an educationist from the United States, teach their children to read and write.

In 1952, the Point Four program is costing \$146,549,366 including some \$13 million allotted to the United Nations and the Organization of American States. In spending this money careful heed is paid to the fact that in the underdeveloped areas eight out of ten people still live and work on the land. In the Arab States, for example, 58 per cent is allocated to reclaim land, develop water resources and increase food production, while 19 per cent is for health and sanitation, and 8 per cent for education.

In Latin America about 36 per cent of the Point Four money is devoted to agriculture, 22 per cent to health and sanitation and around 16 per cent to education. The remaining 26 per cent will provide for technical assistance in the fields of mining, industry, transportation, government administration and social services.

Throughout South Asia the need to raise more food is a predominant problem. The Indian Government is staking its national revenue, its borrowing capacity, its foreign trade balance and its private savings in an effort to wipe out hunger. Point Four is supporting this five-year "Grow-More-Food" campaign with a shirt-sleeved program in Indian villages, where trained extension workers are proving to skeptical farmers that small changes in their farming habits can make big changes in their family incomes.

In most Point Four field projects the first steps are apt to be simple ones—the introduction of improved varieties of seed, or modern methods of handling worn-out soil. In India, a plough with a steel tip, instead of an all-wooden plough, has helped to grow more wheat. Not long ago, an agricultural expert who went to Afghanistan for the United Nations cabled back: "Send me a hoe!"

Who are these technicians who go out into the field? How are they chosen? Why do they want to go to some village almost halfway around the world to live under primitive conditions, many times in an uncomfortable climate? There are now about eleven hundred of these "grass-roots ambassadors," and finding the right one for a post is not easy.

Primarily, a Point Four technician is supposed to know his job. Some knowledge of the language where he is going is helpful. But, much more important, he must have genuine humility toward his work and the people he is working with.

He has to have a feeling for other peoples' problems, a determination to work with them on terms that are best for them. A few Point Four technicians undoubtedly go into the field for the excitement of living in a foreign country—but not many. The spirit that prompts these experts to leave established careers, comfortable academic berths or better-paying jobs in private organizations is the same spirit that impels them

to serve well in the countries where they are assigned.

In creating the Technical Cooperation Administration to carry out the Point Four idea, there was no intent on the part of our Government to ignore or bypass the similar technical assistance program of the United Nations. On the contrary, certain Point Four funds are earmarked for UN use. Great care is taken not to duplicate work being done by the UN's Educational, Scientific and Cultural Organization in education, the World Health Organization in medicine, or the Food and Agricultural Organization in agriculture. Often, in fact, Point Four backs up the programs of these other agencies, as in Libya, where the UN is providing teachers for a desperately needed vocational school, while Point Four is supplying equipment. Frequently, Point Four technicians will assist a government in the initial phases of a project until it has reached a stage where it is suitable for financing by the Export-Import Bank.

One of the most frequent misconceptions about Point Four is that it is limited to the extension of technical assistance. But the Act for International Development calls for the mobilization of our American industrial initiative and skill in a companion program of private action supported by private funds. The Act expressly outlines the role which American capital should play in developing the economic resources of the countries toward which Point Four is directed. Much greater emphasis is being placed on this phase of the program, now that the initial phase of direct technical aid is well under way.

Can Point Four stop communism? There is no guarantee that it can. But there is evidence that people who have enough to eat, who are not racked



with disease and who can see some hope for their children are much less susceptible to the promises of communism. In some countries, such as India, the attacks made by Communist leaders on Point Four would seem to indicate their fear of it.

Whether communism existed or not, however, the Point Four program would have been a logical step toward our goal of a stable community of free nations. The peoples of the underdeveloped countries are well aware that life can be different for them. These lands are filled with a vast, seething unrest. There are Americans who would turn back the clock, who would have us "tend to our knitting." But the massive forces of history have thrust leadership upon us. We have no choice but to assume it with vigor, and with a practical, humanitarian regard for the just aspirations of the other free peoples of the world. To help them achieve those aspirations is the essence of the Point Four idea.

The Pope speaks to the Russians

Charles Keenan

THE APOSTOLIC LETTER of Pius XII to "the dearly beloved peoples of Russia," dated July 7 and released July 23, is but the latest in a long series of acts that in our times have shown the affectionate solicitude of the Holy See for the people of that unhappy country.

When plague and famine broke out in Russia in 1921, following upon the Bolshevik revolution and civil and foreign wars, Benedict XV, writing to Cardinal Gasparri, his Secretary of State, called it "one of the most appalling catastrophes in history" and confessed that the misery of the Russian people had wounded him deeply. The following year a Papal Relief Mission, under Rev. Edmund A. Walsh, S.J., toured Russia, doing what it could to alleviate the people's suffering.

Benedict's successor, Pius XI, while outspoken in his condemnation of the savage suppression of religion initiated by the new Communist regime, still sent millions of dollars to Russia for the relief of the sick and starving peasants. In an Allocution to the College of Cardinals on December 18, 1923, the Pope mentioned that "to more than one We may seem in some way, by this charity to the Russian people . . . to have helped a form of government which is . . . far from meriting Our approval." That the Holy Father's sorrow for the oppressed Russian people was not confined only to the Catholics among them is shown in his letter of February 2, 1930 to Cardinal Pompili,

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Vicar of Rome. "We are profoundly moved," said the Pope,

by the horrible and criminal sacrileges which are repeated and increased every day against God and against the souls of the innumerable population of Russia, all dear to Our heart on account of their great sufferings, and especially the many devout and generous sons of this Holy, Catholic, Apostolic, Roman Church found among them . . .

Later in the same letter Pius refers to the intervention by which he was able to save the life of the Orthodox Patriarch, Tikhon, threatened with death by the Communists. And toward the end of his life, when he penned the masterly encyclical *Divini Redemptoris* (March 19, 1937) exposing the full evil and barbarity of communism, he added: "In making these observations it is no part of Our intention to condemn *en masse* the peoples of the Soviet Union. For them We cherish the warmest paternal affection."

Pius XII, therefore, was continuing the tradition of his predecessors when he addressed himself to "the dearly beloved peoples of Russia." In his letter he recalls that this tradition goes back far beyond Benedict or the last Pius—back, indeed, over a thousand years to Adrian II, who in the ninth century consecrated as bishops the great apostles of the Slavs, Sts. Cyril and Methodius.

In his own pontificate, Pius XII notes, "when pressure was brought to bear upon Us to give Our approval in some way, either verbally or in writing, to the war undertaken against Russia in 1941, We never consented to do so. . ."

The purpose of his letter, the Pope explains, is to accede to the wishes of those who "pleaded with insistence that We should consecrate the entire Russian people, in the difficulties of the present moment, to the Immaculate Heart of the Virgin Mary." Though he does not explicitly mention the apparitions of our Lady at Fatima and her requests that Russia should be consecrated to her Immaculate Heart, he clearly had these in mind. For He says that he is now consecrating Russia, "just as not many years ago We consecrated the entire world" to the Immaculate Heart. This was in 1942, in a radio broadcast to Portugal in connection with the silver jubilee of the Fatima apparitions.

The Russians, says the Pontiff, "constitute an immense people, so greatly renowned in history for glorious undertakings, for love of [their] fatherland . . . for piety toward God and the Virgin Mary." If it has been necessary for the Pope to denounce crimes of the Soviet Government, this was in order to unmask and refute the lies foisted upon the people in the name of truth. In spite of this propaganda,

We know that there are many among you who still preserve their Christian faith within the innermost sanctuary of their conscience, who in no way allow themselves to be induced to help the enemies of religion, and, moreover, whose one desire is to profess the Christian teaching . . .

not only in private but if possible also openly, as becomes free men.

Not alone for the oppressed peoples of Russia does the Pope pray, but also for their oppressors, "that they should return to truth and the right path," that the Immaculate Mother of God may "deign to obtain for their minds that light which comes from on high and direct their hearts . . . unto salvation."

Here is an answer to Stalin's cynical query: "How many divisions has the Pope?" Here is a call for help to her who is, in the words of the liturgy, "like an army set in battle array."

FEATURE "X"



Paul Stratton is the pen-name of a New Orleanian interested in "the lay apostolate rightly understood." Here he discusses the "apostolicity" of a Catholic book store.

FLORENCE HENDERSON is a real person, and Florence Henderson is her real name. She is the proprietress of the Catholic Book Store in New Orleans.

Miss Henderson is an attractive, intelligent, well-read and witty person. Moreover, she is alive. I cannot possibly go into all the implications of this last statement, so I will ask you to accept it for what it means to you.

Miss Henderson's book store is a real book store. And that is the point of this writing. She has been in something of a stew of late over just this fact.

Word was recently brought to her that one of our newly arrived lay apostles, having visited the shop for the first time and found it a generally pleasant place, none the less confided sadly to a fellow traveler: "It's just too bad that the store isn't apostolic."

When I visited Florence some seven days after this comment reached her, she was still agitated. "Not apostolic!" she exploded. "Will you tell me just what that means?"

It was very warm in the store, even for summer in New Orleans, so I told her that if she turned on the fans, we could sit down and discuss the possibilities.

"So you're not apostolic. Hmmm," I began brightly.

"Hmmm," Florence repeated, in a slightly different tone.

I decided that I would not try to reassure her by recalling the fact that she had risked a great deal in starting the store, that she had had many hard years when she didn't get half the support she deserved from Catholic New Orleans, and that she had dedi-

cated herself to the business for some fifteen years. All of this would probably have had little to do with the issue as formulated in the mind of her critic.

"Now let's see," I began again. "Perhaps your store cannot be called apostolic because you do not have any liturgical art on the walls."

"And what," she asked, "is liturgical art?"

After reminding her, as seemed necessary, that I was not her adversary, but only a friend making a feeble effort to help, I said: "Well, we don't need a precise definition. You have absolutely nothing on your walls, so that if they're supposed to be decorated with liturgical art, whatever that might be, they are not."

"Very well, then, they are not properly decorated. And if I did know what liturgical art was, I still would not have anything on my walls. And for a very simple reason."

"What's that?"

"The walls do not belong to me."

That seemed final enough for the time being, so I tried another possibility.

"Maybe it's because your store doesn't possess an air of poverty."

"Brother, I don't know about the air, but—" I stopped her as she reached for her ledger, not only because I got the implication without further demonstration, but also because I did not want to run the chance of having her notice how much I owed her.

"Perhaps you're not regarded as apostolic," I continued, "because you do not recite Compline in the evening in the store."

"Apart from the fact that I am neither abbot nor abbess," she replied, "I would no more recite Compline when I closed my store than I would finish off a Notre Dame football game with Scripture reading. I think that Compline is a little beside the point."

Since I agreed with her, I went on to another suggestion.

"Maybe you do not try hard enough to proselytize."

"If by proselytizing you mean pursuing persons who come in the store with the latest question-and-answer apologetics, or pushing Owen Francis Dudley onto the man to whom no one less than Christopher Dawson would appeal, then I happily confess my failure. Is that what apostolic means?"

I told her again that I did not really know, that we were only considering the possibilities.

Since we were getting nowhere in trying to guess what her critic meant by "apostolic," I decided to express myself positively. I settled back and said something like this:

"You operate a Catholic book store. It's a good book store. The atmosphere is pleasant, even joyful and free and intelligent. In a word, it is Christian. Yours is the only book store in the city in which a great variety of Catholic books is available to the reading and purchasing public.

"The very best Catholic authors are represented on your shelves, as well as some of the others the people

insist on having. Look at them: Dawson, Maritain, Greene, Waugh, Adam, Knox. You are the bridge between them and your customers. That is what you're supposed to be. Your role as a Christian bookseller is to be a Christian bookseller. Everything else must come from this.

"The addition of a few frills will not make you apostolic if you are incompetent as a bookseller, or obnoxiously aggressive, or possessed of such poor literary taste that people cannot trust your evaluation of books. Much more important than the fact that you do not recite Compline is that you do not recite Edgar Guest. Much more important than possessing an air of poverty is that you conduct your store well enough to stay in business.

"The first standard by which every Christian must be measured is that he *be* what he is. For example, the Christian attorney must be as good a lawyer as his talents allow. He will be judged as a Christian attorney first on whether he solves his clients' legal

problems rather than on whether he recites the rosary during his hearings. The Christian bookseller, in his own work, must be judged by the same standard. He must *be* what he is. The incidental activities are only incidental."

By this time Florence had relaxed a little.

"That," she said, pointing to the paragraph still hanging in the air, "is the way I feel about it, too."

"So you see," I neatly concluded, "you really are apostolic."

"But not 'apostolic,'" she added.

I nodded in assent, not being certain that I could repeat her inflection and get the quotation marks in.

The store seemed a little cooler. A customer walked in and began to look over the shelf nearest the door.

"May I help you?" Florence asked from her chair.

"Just browsing," came the reply.

"Fine," Florence said. "Go right ahead."

She turned to me and winked her very best apostolic wink.

PAUL STRATTON

The Instruction on Sacred Art

William J. Read, S.J.

There are not many fields of contemporary thought where terminology is so fluid and words so susceptible to divers senses as in that of art and art criticism. Nor are there many matters where feeling can so lead thought to sweeping conclusions. We may be pardoned, then, for adding here a further note to the Instruction on Sacred Art—issued last month by the Sacred Congregation of the Holy Office—upon which editorial comment was offered last week. Some observations upon its context may aid in avoiding unfortunate misunderstandings, especially by bringing to light both the positive tone and intent of the Instruction and, generally, the encouraging attitude of the Church toward a truly contemporary and truly Catholic art. The Instruction was addressed to the Bishops. But, as was remarked last week, its character and spirit, revealing the mind of the Church on sacred art, should interest all.

Treating of sacred art in his encyclical on the liturgy (*Mediator Dei*, 1947), the Holy Father, Pius XII, remarked encouragingly:

Recent works of art which lend themselves to the materials of modern composition should not be despised generally and rejected through prejudice. Modern art should be given free scope to serve duly and reverently the Church and the sacred rites, provided that a proper balance is preserved between styles tending neither to extreme realism or to excessive "symbolism," and provided that the needs of the community are taken into consideration rather than the taste

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LITERATURE AND ARTS

and personal judgment of the individual artist. Thus modern art will be able to join its voice to that wonderful choir of praise to which have contributed, in honor of the Catholic faith, the greatest artists throughout the centuries.

Only following these encouraging words does the Sovereign Pontiff observe that he cannot help

deploring and condemning those works of art, recently introduced by some, which seem a distortion and perversion of sane art, and which, at times, openly shock Christian taste, modesty and devotion, and shamefully offend true religious sense.

These latter works, he remarks, should be excluded from the church. The execution of works of sacred art should be entrusted to men who are not only capable "but also willing to draw their inspiration from religion."

The occasion of the present Instruction, it seems, has been the failure in some parts fully to respond to the cautions of the encyclical, although the Instruction's counsels may be concerned rather with a general tendency than with specific violations. The Sacred Congregation of the Holy Office, "deeply anxious to preserve the faith and piety of the Christian people through sacred art," insists that

rules should be recalled to the attention of the Ordinaries throughout the world, so that the forms and methods of sacred art may fully correspond to the beauty and holiness of God's house.

The rules to which attention is called regard church architecture and descriptive art; and they comprise chiefly reaffirmations of or comments based upon selected prescriptions of the Code of Canon Law.

ARCHITECTURE AND DECORATION

Regarding church architecture, the Instruction recalls that no church should be built without the written consent of the local bishop (canon 1162, 1), that the latter should provide that in building and decoration traditional norms of the Church be observed (c. 1164, 1), that the Holy Eucharist be reserved at the main altar (in the sense of c. 1268, 2) in an immovable central tabernacle (c. 1269, 1). Further, it observes, "new styles" of church architecture (which can in no way be equated with profane building, but has its own proper office "regarding the house of God and the house of prayer") should be characterized by "simple beauty of lines," decorated with care and concern and "without deceitful ornament." Attention should be given to better participation by the faithful in the divine service.

Concerning descriptive art, the Instruction recalls that no unusual image should be placed in the church without the Bishop's approval, and that approval should not be given for those which do not conform to church usage, which offend faith and morals or may offer occasion for error (c. 1279). If experts are lacking on diocesan commissions of sacred art, it continues, consultation may be had with metropolitan commissions or with the Roman commission on sacred art. In the spirit of canons 485 and 1178, it is urged that Ordinaries "severely forbid that second-rate and stereotyped images be multiplied" for church use and the veneration of the faithful. There is a final admonition (referring to canons 1385 and 1399, 12) that the unworthy images mentioned should not find reproduction in periodicals.

The Instruction closes on a positive note. Those appointed to diocesan commissions on sacred art should "not only [be] experts in art, but also firmly adhere to the Christian faith"; works of sacred art should be "entrusted for their execution only to men who are outstanding for their technique and who are capable of expressing sincere faith and piety, which is the purpose of any sacred art"; seminarians should, according to their age and ability, be educated and formed to an appreciation of sacred art.

It is worth noting, first of all, that the burden of the prescriptions found in the Instruction are drawn or derived from canon law. Regarding the rest of the matter in the Instruction, which may be considered as counsel, it should be remarked, without minimizing in any way the condemnation of unworthy forms of sacred art, that it is highly encouraging to a truly contemporary, truly Catholic art. Sweeping general-

izations that would see the Church here condemning all that is "modern" in sacred art would be inaccurate.

There will be some, perhaps, not well disposed toward the Church, who do not appreciate the sovereign importance of her mission (to communicate, foster and protect divine life in her children), who will find in the Instruction an "infringement of freedom of expression" in art. But they will, of course, fail to recognize the necessary and fundamental distinction between profane art and sacred art. (There is, we may add, even a sense in which one can have a religious art that is not strictly *sacred*, i.e. that does not serve the public worship of God in the Church.) Although the Church has competence to, and will, if the need arises, proscribe art forms that are contrary to (or dangerous to) faith and morals, the present Instruction is exclusively concerned with sacred art, the purpose of which is to foster faith and devotion. Sacred art, says the Instruction, "which originated in Christian society, possesses its own ends from which it can never diverge, and its proper function which it can never desert." We are not here concerned, then, with art for art's sake, and there is in the Instruction no general condemnation of modern secular art.

REALISM AND SYMBOLISM

What the Church reprobates in sacred art (apart from aberrations in doctrine and morals) are extremes: to return to the terms of *Mediator Dei*, "extreme realism" or "excessive 'symbolism'." And, indeed, however one may wish to indulge impressionism in profane art, it can scarcely supply to sacred art the "catholic" human foundation that sacred art must have to serve the needs of the community. Addition to the subjective—surreal or abstract—can defeat the purpose of any art. For, as Pius XII observed in addressing the first International Congress of Catholic Artists in 1950, "the moment [the work of art] needs to be explained in verbal terms, it loses its value as a sign" (emphasis added). Surrealism in sacred art, certainly, is a wolf in the fold. Sacred art has no place for the brutal, the shocking, the pessimistic. Christian art, everywhere, must be a beacon of hope. It is, indeed, difficult to conceive what the contemporary unbelieving artist, caught in the confusion of contemporary art and struggling to find release from slavery to the sensate, can offer to sacred art if he does not experience the warmth of the vision of Catholic faith.

On the other hand, it would be unfortunate if the merited condemnations of the present Instruction were so misunderstood as to render more difficult the task of the Catholic artist as he seeks to give a living, inspired, contemporary expression to truly spiritual content. His task is rendered difficult, as the Rev. John LaFarge explained in *Liturgical Arts* for November, 1942 (reprinted in the *Catholic Mind* for February, 1943), by an unreasonable distaste for legitimate innovation. During the past few decades prejudice in this respect has been, to some extent,

conquered by the beauty of accomplished fact. But too often we still cling to mere conventions either out of sentimental and nostalgic attachment to the past, or in the belief that the conventions of a past age are the ageless tradition of the Church. "The attempt to depart from established conventions is itself," as Father LaFarge points out, "thoroughly in line with the tradition of all ages." There is no room here to tread reflectively into the field of the original in religious art. But it is a field rich with suggestions and possibilities.

Truly contemporary Catholic art needs and deserves

London letter

TWO EXHIBITIONS. Recently at the Ashley Gallery—the gallery that exists to exhibit modern religious art—some Stations of the Cross have been shown whose interest is unique.

These fourteen paintings were discovered some years ago by Rev. Antonin Zele in a village of Istria, where they were moldering in a crypt beneath the church. Father Zele bought them for a small sum and took them to his parish of Repentabor, knowing only that a local Slovene peasant artist had painted the Stations some fifty years ago.

The present owner, Auberon Herbert, first came to hear of their existence in Trieste in 1948, though they had long been known to the Free Catholic Slovene community in Trieste and, thanks to the good offices of Judge Mihalic, the Slovene statesman and poet, Mr. Herbert was able to see them. At that time they were hanging in a somewhat dilapidated condition in the parlor of the presbytery at Repentabor.

Repentabor has always been a stronghold of Slovene culture. In the ruined meeting-house beside the little white church perched on top of the precipitous but diminutive mountain, one can hear *Everyman* and the plays of Shakespeare performed in Slovene two or three times a year. These performances are attended by thousands of simple people, many of whom cross over the border from Yugoslavia by night and at the risk of their lives.

Mr. Herbert brought the Stations to England, and the exhibition at the Ashley Gallery was widely patronised—though the name of the village of their origin was unknown to most people and sounded like a badly-conjugated Latin verb.

That the unknown artist must have studied the Italian primitives is obvious: each picture has a rare simplicity and is remarkably well constructed. The colors, however, are crude. The sky is always a uniform bright blue. There is usually one bright green tree in the landscape, and red and purple always figure in the garments of the people—except in the Station of the Crucifixion itself, where all is grey, as if color had been drained from the world. Mr. Herbert hopes to be able to sell the Stations to some church—the trouble being that the church would have to be built around the Stations!

encouragement. And reflection should be profitable, as more pertinent to our own country, upon the possibilities of replacing "second-rate and stereotyped images" that fall so far short of the beauty and perfection that the worship of God deserves. Sentimental attachment to mere conventions can, as much as extreme impressionism, fail to respect the "needs of the community." And so, although innovation does present delicate problems, one would like, with Father LaFarge in the May, 1952 *Liturgical Arts*, to "congratulate our younger generation on the opportunity that lies before it."

Another exhibition of a completely different kind has been that of the Ravenna mosaics at the New Burlington Gallery. Here we have the sixth-century mosaics of the Ravenna churches reconstructed for us—it has taken thirty years to do this—by the use of similar stones, treated in the same way. The result is astonishing and has taken London's breath away.

An impression—among many others—one comes away with is that there is nothing new under the sun, for flowers, animals, figures, cities (Bethlehem, Jerusalem) are so "modern," or rather our contemporaries seem to have vainly tried to copy them. Picasso, who we imagined had sought after something *new*, here has his original in a cow's head where the same eye serves for profile and full-face. Every beast, of course, has a religious significance, and these rich golds and incredible greens and blues were fabricated for the greater glory of God.

THE CATHOLIC WHO'S WHO. After eleven years the *Catholic Who's Who* has again come out. It contains some 5,500 biographies of Catholics in Great Britain, the Commonwealth and Ireland, and "is the most substantial book of reference about Catholic personalities, ecclesiastical and lay, in the language."

It has been well edited and does not, as used to be the case, concentrate mainly on the aristocracy and the Government services. The arts are excellently represented. There has been a correspondence in the Catholic newspapers as to the usefulness of this publication. Surely, a correspondent has pointed out, anyone with a true claim to fame appears in the national *Who's Who*, while all priests are listed in the *Catholic Directory* anyway.

I think a book like the *Catholic Who's Who* has a value all the same, for in a Protestant country with a flourishing Catholic community there are many Catholics in whom we are interested but who have not necessarily made sufficient mark to figure in the national *Who's Who*. And it is fascinating to discover the number of people enjoying national fame who surprisingly turn up in the *Catholic Who's Who*.

BARBARA WALL

Mrs. Wall, a granddaughter of the Meynells, contributes frequently to English Catholic journals.

REALITIES OF WORLD POWER

By John E. Kieffer. McKay. 335p. \$4

Written by an American geopolitician whose purpose is "to explain in non-technical terms the complexities of the world of power politics in which we now live," this book at least accomplishes that much. Beyond that it is apt to fail to impress the reader because of several irritating qualities which characterize it. For one thing, the author is unforgivably dogmatic. Second, he is prone to employ clichés upon the flimsiest pretext. Third, if he is to be taken seriously, there is scarcely a region of the whole world that is not vital to the defense of the United States.

Dr. Kieffer defines geopolitics as "the name applied to the study of the social, political, economic, strategic and geographic elements of a state, indicating the methods which may be used in formulating and achieving its foreign policy and objectives." Geopolitics is descended from political geography, imperialism, history and strategy and it has a mission to destroy the concept of state sovereignty, the principles of international law, and the politics of the balance of power.

As it exists presently, geopolitics is "a dynamic science concerned largely with the securing of world power, if not world domination, by the power (Russia) employing it." In world power there are six basic factors a state must consider. These are: the state's size and shape, location, favorable climate, manpower and population, natural resources and industry, and political and social organization.

Two extremes emerge in today's world, the polarized forces of democracy and geopolitics. The former stands "in horror, fighting to avoid war and labeling it the ultimate sanction, while geopolitics ennobles it, advocates it, and calls it strength." Here, when he analyzes the four phases of geopolitical war, Kieffer does his best piece of writing. He examines carefully the ideological, psychological, economic and military factors and shows convincingly that the military is to be employed by a geopolitical state only when the other three have failed to bring about the desired results.

The number one target of geopolitical Russia is the United States. The author is pretty certain that "one day in the not too distant future, the United States and the Soviet Union are going to slug it out on some world street corner with never a policeman in sight." This prediction of the in-

evitability of war is repeated several times.

In his final chapter we are given his recommendations on what we should do to strengthen our (American) position. In the first place, the United States must exercise the utmost care in its history in the choice of a president this year. Then there must be a complete reevaluation of our allies and their needs and desires in relation to ours. All trade with Russia and her satellites must be stopped and no aid given to an ally who trades with that bloc. Loyalty records should be carefully screened by a nonpolitical board, and every individual who is the least suspect should be put in a post not directly connected with the war effort or dismissed from the service.

The task of fighting the purely military phase of the war should be restored to the military commanders. The Joint Chiefs of Staff should be reconstituted as a board of strategy rather than an advisory board to the President, and a war council should be created. There should be an immediate re-evaluation of the strategic areas in the world that are vital to American defense and security, and immediate efforts should be made to win their support for the Democracies. Immediate use should be made of Spain, Turkey, Greece, Yugoslavia, the Chinese Nationalists, and any other strategic areas not now receiving number-one priority support.

The American propaganda program should be revised and overhauled to make it realistic. Mobilization should be speeded up at home, and along with our allies, we should dispatch adequate numbers of troops to the strategic areas to insure them against Russian encroachment. The waste in Federal administration must be reduced to prevent the exorbitant taxes which would otherwise be necessary to implement this suggested program. Finally, everyone of us must be made to understand that our very survival is at stake.

THOMAS H. D. MAHONEY

Legal legend

THE SPIRIT OF LIBERTY: Papers and Addresses of Learned Hand

Collected by Irving Dilliard. Knopf. 262p. \$3.50

No legal figure since Justice Holmes has become such a popular legend as has octogenarian Judge Learned Hand. With uncommon lucidity and brilliance he has explained the law for forty years as a Federal judge, and has in no small measure fashioned the commercial law of the United States.

BOOKS

The interest in Judge Hand's non-legal writings, now collected for the first time by a St. Louis journalist, Mr. Dilliard, will therefore be keen. Nor will those who have read or admired any of Judge Hand's two thousand judicial decisions be disappointed, for here is the same attractive style, quick epigram, pregnant allusion.

In thirty-four selections we follow Judge Hand's distinguished career from his class-day oration in 1893 to his testimony in 1951 before Senator Douglas' inquiry into morals in public life. We find here tributes to Justices Holmes, Brandeis, Cardozo, Hughes. Then there are occasional addresses on such topics as liberty, an independent judiciary, the presumptions of democracy. Sprinkled throughout are talks to various Harvard alumni groups.

Although this volume contains some indisputably fine statements on political and juridical questions, one must wish that Judge Hand were clearer and more explicit about some of his philosophical affirmations. His conclusions on the true nature of government and political authority are nebulous. Some of his views on the philosophy of law are, to say the least, open to the interpretation that there exists no law beyond man-made, positive law.

One of Judge Hand's favorite thoughts is that there is no "calculus of human values." In his last statement he says: "The path towards the Good Life is to assure unimpeded utterance to every opinion, to be fearful of all orthodoxies and to face the discords of the Tower of Babel."

A healthy skepticism about easy solutions is the recurrent recommendation of Judge Hand, and in this connection he refers not infrequently to Justice Holmes. While approving of Holmes' basic philosophical approach, Hand seems to draw back from some of Holmes' conclusions.

But if there are some questionable statements in this welcome collection, there are, on the other hand, gems of wisdom about American society, the value of a classical education, the nature of human dignity, all polished brightly in Judge Hand's luminous manner. Most noteworthy of all, this volume brings us into the warm heart of a cultured, good and gracious man who has served the bench and the nation with uncommon ability and devotion.

ROBERT F. DRINAN

Spies in the shadows

MISSING

By Egon Hostovsky. Viking. 249p. \$3

The Czech novelist who has staged this story of a missing man, Paul Kral, in the dark streets of Prague in February and March of 1948, belongs to the category of poets and dramatists who, as Graham Greene once remarked, may begin to believe in heaven because they have already started believing in hell.

There is much affinity between Hostovsky and Greene. There are, however, two rather noticeable differences between the two novelists which make Hostovsky's work worthy of particular attention.

Whereas Greene's readers are so spellbound by what is going on in the hearts of his gloomy heroes that they usually forget the "untidy gaps between the Bloomsbury houses" or the "landscape of baking earth and bleak iron huts," the background is almost everything in Hostovsky.

The story is an exciting one—but not so its heroes. They hardly emerge from the multitude. But the multitude is always on the scene. All the *dramatis personae* are equally submerged in this multitude, no matter what their political affiliations may be. All of them move because the multitude moves. When they make a step toward the foreground of the stage, it is because they are pushed by the throng. Even the shrewd trick by which Oldrich Borek, the liberal newspaperman, reaches the climax of the story, is rather an inevitable conclusion, all the premises of which are dictated by the "system" which dominates the masses.

Perhaps the second difference between the two novelists is the more important. Hostovsky is a positivist in the crudest sense of the word. The only truth he is in search of is the dark spectacle of which, undoubtedly, he is capable of giving the most vivid description. Speaking of the days of our fathers, he says: "Adventure had a different meaning; good and evil were fighting for a man's soul." And he continues: "Now it seems that two different evils are fighting over it."

Borek, who emerges as the real victor in this spy thriller, is a man of vengeance. The priest of St. Sebastian's, whose quiet heroism throws some light onto the shadowy stage of *Missing*, is not a man of the world in which he lives.

This dim novel of a country where priests were parts of an old, forgotten institution to which nobody paid much attention is nevertheless a thrilling story. And its sheer lack of faith and hope somehow makes the

reader realize how necessary it is to believe to be able to exist. If that is the idea the author has hidden behind his dramatic narrative, he may call it a success. BOHDAN CHUDOKA

MEETINGHOUSE HILL: 1630-1783

By Ola Elizabeth Winslow. Macmillan. 334p. \$4

The author, who was awarded a Pulitzer Prize for her biography of Jonathan Edwards, presents in this volume some interesting and illuminating information on the history of colonial Congregationalism.

Based on original sources, the book describes typical "gatherings" of churches in colonial New England, the election and ordination of the first ministers and teachers, the building of the first meeting houses. Thereafter, save for its last section, it is an entertaining account of petty quarrels between sections of the various congregations—disputes over the location of the meeting house, the allocation of pews, the installations of "unscriptural" organs, the payment of tithes, etc. Small beer, all in all, but tasty. The last section of the book recounts the story of the Congregational pulpit and the Revolution.

The average reader will hardly ob-

tain a rounded picture of colonial Congregationalism from the present volume. Various references are made to the Cambridge and Saybrook Platforms, but they are never explained. The Half-Way Covenant is never mentioned. The book would have been improved if it, as well as the various efforts to "presbyterianize" the churches, had been discussed at some length.

These reservations made, however, it must be said that the book is a very lively, informative and valuable record of the congregational affairs of the New England colonial churches.

FRANCIS X. CURRAN

BARBARIANS IN OUR MIDST

By Virgil W. Peterson. Little, Brown and Company. 395p. \$4.50

The secondary title of this work describes its scope and content: "The story of the alliance of politics with crime and vice in Chicago, with tentacles that reach far across the country." The author, Virgil W. Peterson, is an ex-FBI man who for some years has been the operating director of the Chicago Crime Commission.

The book tells the story of the seamy side of Chicago life from its earliest days up to the present. I be-

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lieve a similar story could be told of any of our modern American cities. Chicago is different, but Chicago is not and does not claim to be the crime capital of the world.

Mr. Peterson and the Chicago Crime Commission have done little in a positive way to prevent crime in Chicago. This book is an example of their

negative approach. It is the product of much effort and seeming research. Each chapter is marked with many references, and after the final chapter there are pages of copious notes. Many of these references are to the sensational press of the time and to works that are not too authentic.

Certainly, over the years there has

been an alliance between crime and politics in Chicago. Real efforts are being made today to break this alliance. I do not see how a work such as *Barbarians in Our Midst* is making any contribution. The story is old. It has been told before. It is time for something positive.

RALPH A. GALLAGHER



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THE WORD

"Everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted" (Luke 18:14; 10th Sunday after Pentecost).

The Gospel for the Mass for the tenth Sunday after Pentecost brings us the familiar parable that Christ addressed to those "who trusted themselves as being just, and despised others." It is the narrative of the Pharisee and the publican who went up to the temple to pray. The former, wrapped in his own ideas of glory, well pleased indeed with himself, congratulated God. But the publican, with bowed head, struck his breast, praying, "Oh, God, be merciful to me the sinner."

Too frequently, perhaps, we feel that we see at a glance the entire point of the parable, and there we stop: with a heartfelt act of contrition. Such compunction is good, of course, and a grace we should greatly desire, for it opens the soul and disposes it to the further action of God. But the spiritual vein in this parable of contrite prayer and compunction runs further, goes purer and deeper. It descends into the bedrock of the soul, and there it will be mined only with frequent prayer. For the ore that we seek is a true humility. The vice of the Pharisee is pride.

Pride, we are told by the saints, is the root of all evil. It sends an infectious liquid, disordered self-love, all through the soul. It was, of course, the first sin: "I will not serve." It explains the appeal of original sin to Adam and Eve: "You shall be like gods." Indeed, it has served as a base of operations for every sin that man has committed. For it sets up a man in his own mind on a throne reserved to God.

It is not always easy to get at the pride in ourselves, for Satan is very astute. A proud man walks in the dark, in the world of his own dreams, and is easily fooled. Satan will seek to nourish us on a careful diet of half-truths and self-deception; he will even remind us, as we nod in humble agreement, that "humility is truth." But humility does not measure on loaded scales. It does not focus on life with a doctored lens. Humility is truth, indeed; but it is "the truth, the whole truth and nothing but the truth."

Flushed with the pride of life, the world has little use for humility. It stands, at times, to admire the humble man, quietly pleased but always a

little puzzled. The virtue of humility always remains a mystery that the world cannot understand, for it is not the virtue of the philosopher, but of the man of faith. The world is wrapped up in itself, of course, but the saint is immersed in God.

Humility recognizes God and his sovereign dominion. The humble man is never dismayed or disheartened by the sight of his own defects, for he knows well that, of himself, he can "do nothing." He accepts God, loves God, looks to Him alone and rests in Him. There is nothing of timidity or weakness in the humble soul, nothing of mediocrity. The humble man is fearless of men, for he walks in the light of truth and the love of God; he rests in His strength, in His strong right arm. His hopes and desires and ambitions are bounded only by the limits of divine love itself. There is nothing here of abasement, cringing subservience, hypocrisy wringing its hands. There is only, but *always*, the freedom of soul and the wings of the spirit that bear the soul to the full possession of God, to its exaltation.

Virtue is not, precisely, its own reward; the reward is God Himself, "exceedingly great."

WILLIAM J. READ, S.J.

THOMAS H. D. MAHONEY, on the faculty at Massachusetts Institute of Technology, is the author of *The U. S. In World History*.

ROBERT F. DRINAN, S.J., is a member of the District of Columbia bar.

BOHDAN CHUDоба is a former member of the Czech Parliament.

REV. FRANCIS X. CURRAN, S.J., is the author of *Major Trends in American Church History*.

THEATRE

SPANISH EMBARGO. While at least half a dozen foreign plays are presented in New York every season, practically all of them are either English or French. Three plays have been imported from Holland in twice as many years, all of them by Jan de Hartog, whose latest effort, *The Fourposter*, is a current hit. Revivals of Ibsen, and less frequently of Strindberg, are all we get from Scandinavia. A dwindling trickle of productions from the Abbey and Gate Theatres represents Ireland, and not a single play has recently been imported from Italy or Spain.

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There are veteran theatrogoers who remember at least one Italian play, Pirandello's *Six Characters in Search of an Author*. Only senior veterans remember 'way back when Eva Le Gallienne presented *The Cradle Song*, by Martinez-Sierra. Since then the blackout of Spanish drama has been so complete that one could suspect General Franco of imposing an embargo on theatrical products.

Prompted by that suspicion, I wrote to my Congressman, asking him to inquire at the Department of State or Commerce, whichever handles such matters, if any such embargo is in effect. While waiting for his reply, I decided to read some plays by contemporary Spanish playwrights, only to discover that the works of modern Spaniards are almost as rare on the bookshelves as on the stage. An afternoon spent in the main public library produced no substantial information and hardly any promising leads.

The files in a branch library, however, were more rewarding. There was no abundance of material available but clues were uncovered that suggested fields for exploration, along with one nugget of negative information that put the picture into focus.

It seems that there is no definitive work on modern Spanish drama, either original or translated, available

in English. Jose Echagary, once compared with Ibsen and Shaw as a world dramatist, wrote eighty plays, but only a dozen of them have been translated. The works of Benevente and Martinez-Sierra are represented by several translations, but they are not listed in the files of any of the libraries I have visited so far.

The fact that Spanish drama is ignored by producers and neglected as literature confronts Catholic scholars with an opportunity and a challenge. Spanish is becoming the leading non-English language of the nation, as it already is in the world. Unless it is as completely detached from its social frame as much of our own contemporary drama is, Spanish drama must be Christian in spirit and tone. It may be just what our theatre needs to give impetus to a movement away from the stagnant secularism of the stage.

THEOPHILUS LEWIS

FILMS

DREAMBOAT describes the chagrin of a staid professor of English (Clifton Webb) whose long-forgotten past as a silent-picture star is exposed when the old films themselves turn up on television. This plot gambit provides an excuse for indulging in the popular and practically foolproof Hollywood parlor game of kidding TV. It also accommodates a hilarious collection of sequences from supposed silent movies, with Webb acting like a combination of Douglas Fairbanks and Rudolph Valentino. Ginger Rogers is his swooning co-star.

These sure-fire incidentals plus Webb's usual, Belvedere-like superiority, Miss Rogers' impersonation of a has-been movie queen capitalizing on her unexpected second chance in the spotlight, and some knowledgeable comedy writing by Claude Binyon, who also directed, combine to provide a number of funny moments for adults. The picture achieves nothing more than a disconnected series of laughs, however, because it makes the same concessions to the mass audience for which it derides television.

Thus it uses the professor's sensibilities as a yardstick for measuring television's crudities, but almost immediately reverses itself and implies that there is something comic and a little queer about anyone with more than average intelligence and taste. The college in the movie is the stereotyped, fossilized institution controlled by a prim and antediluvian board of trustees and administered by a president

(Elsa Lanchester) who is a frustrated, man-chasing spinster. The studious habits of the professor's daughter (Anne Francis) are portrayed as a disease of which she is permanently cured by a big-city romance. And the professor himself, a more stubborn case of the same illness, has been hiding from life for twenty years behind an English literature textbook. His reabsorption into the human race involves a new Hollywood career as star of a movie called *Sitting Pretty*. Considering its unabashed appeal to the lowest common denominator, the picture's exposure of the shortcomings of its competitive medium reminds one of the pot calling the kettle black.

(20th Century-Fox)

THE BIG SKY is a fictionalized account of the first keelboat expedition to the headwaters of the Missouri River. I don't know how faithfully it follows the A. B. Guthrie novel of the same name, but the film has a vigor and a ring of unglamorized authenticity which are much more often found between book covers than on the screen.

Director Howard Hawks has collected a group of actors—Kirk Douglas, Dewey Martin, Steven Geray and particularly Arthur Hunnicutt—who might conceivably be frontiersmen traversing twelve hundred miles of unexplored river through hostile Indian territory with a rich take of beaver pelts as their possible reward. He has staged the voyage with its assorted perils, magnificent scenery and incidental by-play so that it is both exciting and historically illuminating. Even the Blackfoot Indian girl (Elizabeth Threalt) who figures in the proceedings is portrayed with more native dignity than Hollywood sex appeal. Despite its stature, the picture runs far too long and ultimately bogs down in a series of anticlimaxes. Nevertheless it is a stimulating piece of frontier lore for adults. (RKO)

AFFAIR IN TRINIDAD. Rita Hayworth's comeback vehicle proves to be a dreary, melodramatic rehash of several of her least attractive earlier efforts. The soap-opera plot is constructed to paint her as a fine, misunderstood girl who is being constantly forced into situations—doing low-down dances in a low-down dive, possibly causing her first husband's suicide, consorting with a villainous international spy (Alexander Scourby)—which make the hero (Glenn Ford) doubt her virtue. Her motives throughout are tagged as high-minded, which is more than can be said of the motives of those making the picture.

(Columbia)

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CORRESPONDENCE

Segregated schools

EDITOR: Please accept my hearty congratulations on Rev. Albert S. Foley, S.J.'s article, "Who's segregating whom?" (AM. 7/12).

The fundamental rights of life, liberty and the pursuit of happiness are secured by those guarantees of the Constitution which show the progress of the race in securing to men the blessings of civilization under the reign of just and equal laws. The very idea that an individual or group may be compelled to hold any material right essential to the enjoyment of life, such as education, only at the whim or sufferance of any other person or group seems to be intolerable in any country where freedom prevails.

Father Foley's article should be required reading for all members of the American Association of School Administrators. To paraphrase him somewhat, the failures of the public school system are more and more reflected in our crowded prisons of today; and, I alas, stand among them.

To one who appreciates the true value of freedom and equality in every phase of its meaning, it seems to be high time to call a spade a spade; for it is indeed later than we think.

E-2994

Eastern State Penitentiary
Philadelphia, Pa.

Unions and the steel strike

EDITOR: In your July 19 Comment, "Settlement due in steel," I think you are very narrow and positively unjust in your attitude towards the steel companies. Where did you get the idea that the patriotism of the Steelworkers was so high, or that they are more honest and responsible than other unions? They are just like any other union in the country, no better and no worse.

Right here on the Mesabi the men want to go back to work, and certainly would do so if they got a chance to vote on it. That is the real objection to the Taft-Hartley act. It gives the men a little power over their leaders.

Most of your articles on labor should be rewritten so as not to favor one side or the other, but just to set forth the truth. I hope the steel companies will hold out on the union shop in order to give the men a little freedom of action, and not compel them to join a union they do not want to

belong to. By far, most of our men belong to the union, but some of our most loyal and efficient workers do not. To compel them to join is not American, and I don't think it is Catholic either. **JOHN M. SHIELDS**
Biwabik, Minn.

EDITOR: I am becoming more and more disgusted with your magazine, especially when it takes the line that President Truman and Phil Murray can do no wrong.

I cannot see why a man should be forced to join a union against his will. That's what happens in Communist countries. There are people who do not like unions, and why should they be compelled to join? If some steel companies made the great mistake of granting certain employees a union shop, there is no reason why that mistake must be repeated and made irreparable.

The steel strike was very unpopular with the strikers. I know several men who work at U. S. Steel and Republic who think Murray should be hanged for calling it.

A man employed elsewhere, where the UAW has a union shop, has this to say, that the grievance committee no longer bothers to investigate grievances. They don't need to, for the union member cannot quit. This is free America.

CORTLANDT VAN WINKLE
Bolivar, Ohio

Who pays?

EDITOR: "Open the American Market"—at whose expense?

I agree with that part of AMERICA's June 28 editorial which contends that foreign subsidies in the main would be unnecessary, if certain "farm and business groups" would support lower tariffs. Nations at present subsidized could then pay their own way.

But the greatest part of the sacrifice would be made by a minority of the nation. They, like the rest of us, must make a profit or earn a wage to feed and clothe their families.

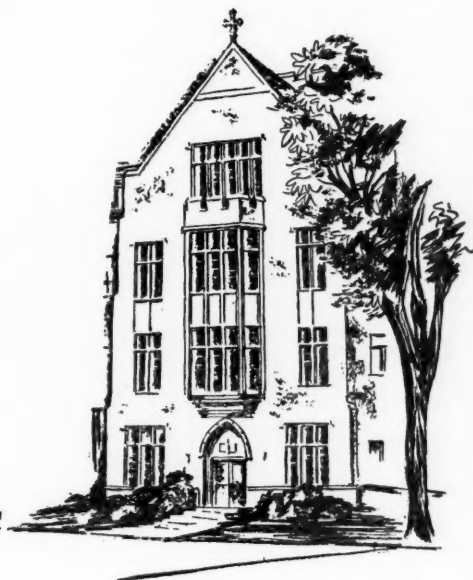
Every American contributes equally to a subsidy, and until a method to equalize the cost of lower tariffs is discovered, we are asking some of our fellow-citizens to give up their business or their jobs.

How would a "low tariff" exponent react if it were *his* business or *his* job?

JACOB R. TIETJE
New York, N. Y.

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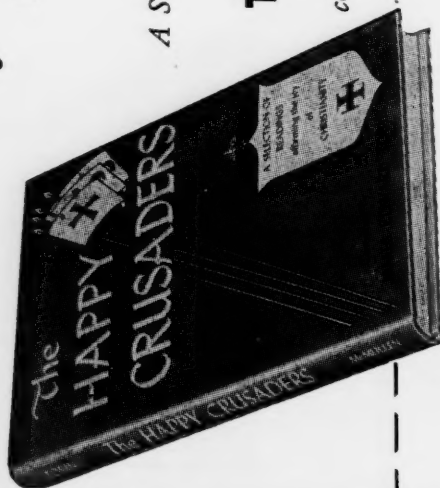
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